THE BOOK OF LIFE,

EVOLUTION,

BY

OLIVE E. CHERITREE.

VOLUME II.

Gift
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VOLUME II.

FIRST EDITION.

EVOLUTION;

OR,

THE EVOLUTION OF GOOD TOWARDS GOD, AND OF EVIL FROM HIM.

BY

OLIVE E. CHERITREE.

PART I.

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PART II

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I.

INTRODUCTION.

A clergyman says in one of his addresses, that while the clergy on a certain occasion were in a hall discussing Theories on the Sacrament of the Lord's Supper, the workingmen were in a hall hard by discussing the question "Is there a God?"

At the first flashing of the light through the skies, as indicated in the idea of Evolution, men fear that a tempest is coming that will unmoor all their ideas.

But the word Evolution but gives to the world the first grasp of the mind of man into the truths given by Moses.

You have always known—you who have read your Bibles—that man was made from the dust of the earth. So Science now says.

Moses' record is not changing. Men are simply beginning to understand it.

Science says that man, as well as the earth, was begun in the countless past eternities.

The six days for the creation of the earth has given place to ages, and there are eternities instead of an instant for the creation of man.

Moses received many truths direct from God, many from past generations. God, from Adam has been teaching man. Scientists may say, No, some truths we have found ourselves.

Work, if you will, chemists in nature's laboratory ; long years of toil, unstinted work for truth will bring you within the radius of God's great glory.

No, nothing have you gained yourselves. God leads you, straight through nature up to nature's God.

Searching always for truth, thou noblest of earth's forces ; when in the full blaze of its glory, glorious indeed will be your last resting place ; accepting as you reach it, firm will be your grasp of nature's laws ; clear your perception of nature's God.

Your guide always the survival of the fittest, that be yours to gain.

But life eternal is but for those who live it here. Science is glorious ; *live* the truths it teaches. As man is climbing Alpine heights, but not alone, those in the valley will never reach his stars, till they, too, follow in the way, that they declare to men is sure.

You have seen the way to God ; the way is broad, narrow but at the entrance.

There, divest yourselves of evil. You have found the Tree of Life, the survival of the fittest, now see what that implies.

The world thinks that Evolution has laid the axe at the root of the tree.

In this first sensible triumph of mind over matter, individuals are at a loss. The mighty blaze of the truth discovered has blinded the eyes of the children of God.

But Evolution has just begun to lift the soil of the tree of

life ; its roots are grounded in the past eternities—past finding out.

Thinkest thou, that because Scientific Culture has finally grasped the idea—inculcated from the beginning, in the book of Genesis—that man was made from the dust of the ground, that no more truths are latent there for him to work upon?

Man *thinks* that he has the combination now, that will unlock the treasures of nature ; and that he has no more need of a personal God ; at least, they cannot find him, and *they think* he may not exist.

But that personal God through time and eternity *wills*, and he has more ways than one of reaching the hearts of men.

The true and the best through time *are* and *shall be* his ; and the line of truth shall lead them through nature's noblest up to nature's God.

Take the back-track, if you will. Through nature, all around the circle, try to go. The beginning of this planet is for you the limit. God's experiences were not joined to our's in the beginning ; through other climes took he his way.

Having reached the beginning, retrace your steps, come back again to the 19th Century, if you will—there is the circle to explore.

Confine yourselves to nature's laws, and you will reach the survival of the fittest—*the best, the good, the true.*

God's ways are best. But while science is searching, *God is.* Science, for the moment, stops bewildered. On! on! to nature's God.

Science and Biblical critics are disputing the truths of the Bible.

Its records are criticised. The personal God of our fathers is denied and the possibility of some power immanent in nature, only *partly* admitted.

The God of Abraham, Isaac and Jacob, is a myth of the past; and instead of the literal acceptation of the words, "God spake unto Moses," we are bidden to believe that Moses, by the highest exercise of his critical faculties, thought, he heard something. Should it be but the voice of the past ages speaking through his soul, it was God all the same. God has been talking with man since Adam.

They will tell you that Moses, by his own intrinsic courage, of which, by every record that we have, he had not much—that by his own power, not guided by any being higher than himself, Moses accomplished all; and by that we mean, that the civilizations of to-day have been perfected through him.

They will tell you that Moses accomplished the miracle of seizing from a powerful nation two millions of slaves—that by his own Divine power, he conquered the magicians as well as the hosts of Egypt, and in the short space of forty years, made this host of slaves the rulers of the then known world.

More than this, the laws of Sinai, that have guided the world till now, they say, are but the learning of past ages.

The prophets merely denounced for their own sakes, the wickedness that they saw about them, and this generally at the peril of their lives!

God is not, they will tell you. The personal God of past generations is gone.

I tell you *he is there.*

You have been praying into empty space, they add. The

life in the trees, the plants, the flowers, in you—is the only God.

Why should you fast and pray if you have only this life to live—if there be no God, but space, spirit, *the life* that you see visibly manifested about you?

They take from you more, they tell you that Adam was the original speck of protoplasm in old ocean's bed, that nature's forces *only* can be God.

But you find that the one law of nature is, that these forces do concentrate, that each of you, the product of nature's laws, forms the concentrating point that represents you—you can, too, wield these forces in accordance with her laws.

Why deny to nature, nature's God? The supreme concentration and centralization of all the forces about us, in that supreme intelligence that rules the universe?

What can Hegel tell you of the laws of being, more than Christ has said?

Christ did not with a microscope learn the intrinsic laws of nature, he learned of nature's God, and at twelve he confounded the learned scholars of his day.

The world, our critics, will tell you that the world is very wise. That Evolution from the beginning has made them what they are. No knowledge do they need save that which they can gain, and that the minds of Hegel, Fiske and Spencer, can and will concoct for you a God, who can lead you from their chaos into light.

The true agnostic can give you nothing more than this: "Mind and matter are neither of them real substances, but only passing manifestations of an unknown and unknow-

able reality ; are mere bubbles on the great ocean of being which appear for a little and then vanish away."

"Both mind and matter are symbols, only, of some form of power, absolutely and forever unknown to us." This Mr. Spencer gives.

Prof. Fiske thinks, "There is a reasonableness in the universe, such as to indicate that the deity is psychical."

Mr. MacQueary's modified theology comes somewhat nearer : "The laws of nature are naught else than the regular modes of operation of God's will, unchangeable because he is unchangeable." (*But God, the product of nature's laws, is unchangeable, because the laws of nature are.*)

Your God *is*, and your God is unchangeable, eternal, and the centre whence all goodness flows.

And who in all the cycles of time has scarce approached within the radius of the circle, of which he is the centre ? Supreme in glory, He !

The scientists, *themselves evolved*, are stumbling in the dark, to formulate the laws by which they are existing, or by which they *would exist*.

Would you mould upon the pinnacle of your temple an altar to some unknown God ? Know ye not that the unknown God, whom ye are searching among the sun, moon and stars of the firmament, is he whom I declare unto you ?

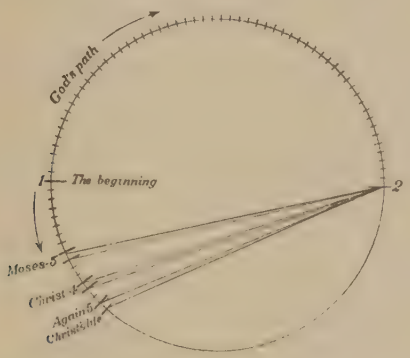
He is the power which made your temple, which made you, and which may return you into the dust from whence you sprang.

Your personal God needs no creation, before you ever were thought of cycles had encircled his brow.

God for countless ages has known how you were made. He gave to Moses the outlines of the rythmic song, and has

filled it in with pæons so wondrous and so grand, that the mind of man has not yet grasped it—and through countless ages, through eternity, will still his work go on.

Shall I tell you where God is? Back to the germ of being; originally, we will say—God started in the simplest of nature's laws, when all was chaos. As on the circle we



represent him then as 1, slowly through all the developments of time, till eternity began for him, as we have been doing through the past eternities, his way was marked laboriously up, through the survival of the fittest—through all its grades and shades of development, until at 2 the supremest knowledge was by him attained.

From there you can easily skip it, and work around on the old circle for the eternities, the alternations of hope, joy, despair, until 1 reached again, the highest conquest of your intellectual powers may be, "where ignorance is bliss, 'tis folly to be wise," and possibly "vanity of vanities, all is vanity."

But from the beginning, we came around the circle, till the stature of Moses was reached.

He does not plod through all the eternities up to 2, from 3, he goes straight to the source of all wisdom and returns to teach his race.

Come on again—to Christ's time, 4 ; he, more perfect still, aided by all the developments from Moses, he, too, to the source of all wisdom goes, returns to teach the world.

On again to 5. 4, Christ's life, showed most clearly the way direct to God ; and 5 has but followed in his steps again; again do his words come to you. They can scarce make the meaning plain.

One sees, but to bring it to the world is difficult. Words are inadequate to express *the visions, the sight* that is given there.

One tries but to express transcendent thoughts in words which men can understand.

The best that each can do is but to indicate the way, until "the knowledge of the Lord shall fill the earth as the waters cover the sea."

Words are yet for material things; there is no vocabulary for the spiritual until it is attained.

How long, O Lord, how long? "In a similitude will I show you these things."—Esdras. Not that the things shown are not complete, but the mind of man could then take but the similitude of Esdras. "In a parable spake he unto them."

But think ye that the knowledge of the most high is attainable to thee, O child of man?

Remember, countless cycles have passed since He attained his place.

He guideth the stars, and the sun in its course.

Countless ages ahead of you, thinkest thou in thy short span of three score years and ten, thou canst attain to the knowledge of the highest?

Such knowledge is past finding out. O children of men! come up from thy low-resting place. The eternities shall be for thee.

From the point where God left our experiences he has vanished into realms beyond our thought. Intellect cannot grasp him. Mortal mind emerging from darkness, can it seek to find out God? "The stars of Heaven are not Heaven —space is not God"—His knowledge is unsearchable; as the farthest star, unseen in space, is his knowledge beyond us.

Oh! the glory of the knowledge of the riches, of the unsearchable power of God!

And in vain towards attaining immortality will be the greatest truths attained by the greatest workers living, *if each truth be not the key* upon which each note of his life be tuned.

The true way to the highest, is that each act be in harmony with the all-vibrating chord of the universe.

Man's note, with his limited knowledge, with the trend of his life towards death, rather than immortality, can reach but discord; not until "not my will, but thine be done" be the sounding board for the eternities, "can the knowledge of the Lord fill the earth as the waters cover the sea."

Men who know! Men who think! Lead the world aright!

Take your own lives from the discords about you—tune them—tune them to that immortal harmony. Tune them if it should be the sundering of soul from body. Tune them

—if you would gain immortality—for one must give this life to gain it.

What will a man give in exchange for his soul? Give all you have. Give this life—give it freely.

Break this tenement of clay loose from every element in this world.

Earth must not with its earthly appetites drag you down in its close embrace.

Chastity, be thou my life. Purity, be thou my guide.

I would know the Father: "Thy will be done."

The Father and I are one.

I, into the supreme harmony of the universe, have gone—*discord for me has ceased.*

Knowledge beyond all wisdom
Knowledge surpassing rare,
God, your personal God, for all eternity—
God is—God is—there.

II.

NATURE.

CATSKILL, Nov. 20th, 1891.

"And the earth was without form and void, and darkness ruled upon the face of the deep."

Unless science would do away with all revelation—we must go back to the oldest records of the globe—which are the inspired writings of Moses.

Moses had no knowledge of the evolutionary tendencies of the present day. Nor had Darwin given us the development of man through the animal creation by the universal law of the survival of the fittest.

Still, we go back to the Mosaic account, as a whole, and we will find that it gave to us, thousands of years ago, points which science has not yet reached; and now, the highest developments of science but confirm what Moses said.

Think you not that Moses, *from his own creative fancies*, wove for you knowledge that has guided you from that moment until this. Moses gave you from the God of Heaven enough to work upon.

Work out your own salvation—with fear and trembling, but it is God, all the same, who worketh in you both to will and to do. Moses' "*fancies*" have led you until now. Let us go back for a few moments of time to his work, and see if they cannot yet steady you through the eternities.

Moses was a man learned in Egyptian lore. But has Egypt given to you what Moses gave? Whence came his higher inspiration?

Whether every truth in Genesis was given him direct from nature's God—or whether it had been given long before to Abraham and his progenitors—far back to Adam, the truths *originally came from God.*

God *has led* from the beginning until now.

In Moses' hand the truths were again grouped for the coming centuries.

Truth cannot be new. Truth is old. Truth is eternal.

God, from the garden, guiding through the Cainite branch —brought Egypt through the Pharaohs, to Moses' time.

Joseph was taken from his home among the hills that you and I could have our laws from Sinai. "Are not two sparrows sold for a farthing? and not one falls to the ground without his care."

God worketh in you both to will and to do of his own good pleasure. That pleasure is always "the survival of the fittest." Justice there! perfect is he in wisdom, power, and goodness.

He has led you from Sinai, through the wilderness of Sin to the Christ life of 1800 years ago, and he still is leading on.

Christ was only ahead of us: You have worshipped him for the past 1800 years, as a God—not that he made everything, but that he knew more than you.

So the being who knew all about the creation of the world, was God to Moses.

To Moses, the being who knew all about it must have created it, for Darwin's theory was unknown. God gives

us ideas. Much of his teaching is by visions. God places you in the midst of that creation; you see it going on about you. He does not always give you abstract ideas in abstract words, perfected from his own knowledge, but guides your mind through all the processes, and the vision of the child of nature may grasp what it would take a Darwin centuries to obtain.

The vision is direct from God—call it inspiration if you will.

As the visions passed before the eyes of Moses, God pronounced them good—but when he reaches man, "Let us make man in our image, after our likeness;" and the process then begun, continues through all eternity.

Of discord there was none save when man's self-will began.

Nature is good, and the highest good has always been called God. The highest exponent of nature's good, *be he but countless ages ahead of us*, is the personal God of the prophets, and of Sinai, of Christ Jesus, and the personal God of to-day.

I speak with him as I would with you, and I will cast my testimony through the coming ages, for a personal God, the God of Abraham, Isaac and Jacob, the God of the prophets of old. With Moses and with Christ, for a personal God, our Father, who has ruled this world from the beginning, *who is ruling us now.*

God, the great Jehovah—the King of Kings—has given you every word that has aided you so far in your development.

Moses took most of his words direct, as is recounted to you, from the great law-giver of the skies.

There is a personal God. The great Jehovah—the great I am—the being who with a hand of iron guided an unfettered band of slaves to heights as yet unapproached by our own men of genius.

And that great God is here again in this nineteenth century, speaking, not by the voice of Moses, but all the same, the cry comes ringing: The Lord spake unto Moses, the Lord spake unto Moses—*and he is speaking still.*

"And darkness ruled upon the face of the deep—and the earth was without form and void."

"What more would you say now to two millions of the aboriginal tribes of Africa, were you leading them from the darknesses of their native forests to civilization's light? And through all the ages past until this present moment you have walked in the light of that revelation.

You will never find God unprepared, when to his clear sight, you may be in need of help. "For the seventh angel is sounding and there are great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever.

"And the four and twenty elders, which sat befor God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art and wast, and art to come: because thou hast taken to thee thy great power and hast reigned.

"And *the nations were angry, and thy wrath is come, and the time of the dead, that they shall be judged.*

"Those who have done evil, to the resurrection of damnation, and those who have done good, to life eternal; and he will give reward to his servants the prophets, and to the

saints, and to them that fear his name, small and great, and *shall destroy them which destroy the earth.*"

"And the temple of God *is opening* in Heaven, and there shall be seen in the temple, the ark of the testament, and there are lightnings, and thunderings, and voices, and an earthquake, and great hail.

God, from the clouds and thunders of Sinai, sent Moses to lead his people. Again is he leading you on.

When one of us, unaided save by God above, seeks to lead our two millions of unfettered slaves through the wilderness of sin about them to the high moral grandeur attained by the institutions of Moses, we may perhaps be able to appreciate the means with which God saw fit to fuse that conglomerate mass into one purified whole.

He was not dealing with a nest of turtle doves, but with a race of primitive men, struggling from darkness towards the light.

The purification of the soul began, by the outward purification demanded. Those minds destined for the elevation of the human race, had been wandering in the darkness of Egypt. A firm hand was needed, firm laws to hedge them in, and whether it be 'by the hem of a robe, the making of an ointment, or the length of a fringe,' the law of God demanded their obedience.

Trained all their lives to obedience, and to incessant activities, during their long wanderings, the law of God for their good, kept them as incessantly occupied ; and his laws would fit, and his words even, be adapted to the capacities of the people governed.

God, through his servant Moses, led these primitive men to Canaan, and he is guiding us still. He gave to Moses

the vision of this earth in its formation; that darkness reigned upon the face of the deep, and that man was made from the dust of the earth.

Science and philosophy are now one, and whenever you reach a truth, you will find that the Bible was there first, and thousands of years ahead of you.

Perhaps science will tell us now, that the plants and herbs preceded the animal life upon the earth's surface. Moses told us that, and that the dry land and the water appeared. Will science tell us whence came those eternal waves? Were they millions of years in collecting, or the production of an instant? just preceding that instant they must have rolled above our heads?

But nature and nature's laws are one. *God is the supreme product of nature,* and nature's laws are the very laws of his being, and those by which he governs.

God then is inexorable law.

By these laws, from the time that the earth began, new forces have appeared. Darkness rules, but the gases, smoke and vapor from the molten mass gradually become condensed. Darkness gives place to light, the dry land and the water appear. In this deadly miasmic air the leaves and twigs coming into life upon the earth's surface, and floating and drifting, or sinking beneath the waves, generate other forms of life. The fructifying influence of the sun is felt. The nerve and animal tissue of the world begins.

The first waving grass or frond seized by the wave, with part of its rootlet or life still attached, becomes crushed, the sun's rays develop a new element of life, and animal life is begun.

The waving motion of the frond attached to the banks or sides of the rocks, attracts to itself any bits of sustenation that the rapidly filling waters afford, and form the animal eating fronds of the present day, the connecting links between vegetable and animal life.

The myriad germs of life started in the seething waters, sink with their thousand generated forms, to the bottom of the seas, and in these millions of crustaceans are the formations for the whiteness of the chalk in our modern times.

Heat, generated by an immense mass shot through space from some far away planet, is the primal cause of your or my being.

Some grand old mass from Neptune perhaps, aimlessly resting in space, comes within the attraction of some still larger mass—rushing straight for it—grand is the collision—a burst of fire—a rocket in mid-air—and the generating of a new world is being accomplished.

Then see it whirling through space. The generation of millions of human beings in each move, the womb of nature has its beginning.

From the masses of fire and smoke, curling, rolling, overtopping each other, from this womb of nature the first dawn appears.

And should you look through and down into this burning mass, through its cloudy evolutions of smoke, you might see but two immense masses, each, however, from another sphere, slowly amalgamating themselves one into the other.

Some few suggestions of seed time and harvest, some few intrinsic elements of minerals, some bits of the salts of the earth, find in this new heart of earth a new resting place.

Some great billow of seething smoke and vapor, may

rush full blast into the space above, carrying on its wave the residuum of millions of years of ancient forests, and palm trees, that have lived and bloomed on unheard of planets, and under unthought of skies.

This residuum confined in the hearts of these two planets now struggling for mastery, went up on the ectoblast to the confines of this new world, now struggling for existence. Held there by the clouds of murky vapor, scattering itself over the new-coming mountain-chains, held suspended in the air, this first residuum from the mountain peaks of olden worlds rests eternally upon ours of to-day.

The forests of molten ages, with their forests of pines and sinewy fronds, underlie ours of to-day.

Brought down by genial rains, and the mists that water the earth, the fructifying influences of the sun bring again into existence the wondrously beautiful forms with which those ancient worlds were peopled, and which are now to '*replenish*' this earth.

How much of you belongs to what you are of to-day?

If the first speck of life floating in yonder murky clouds over your first generating place, was but the residuum of countless worlds, that had come to their, so far, last resting places ere the very thought of you had ever arisen, even in the mind of your creator, then what is that first speck of protoplasm that you are but just now beginning to discern in the past eternities, to the illimitable cycles that are just appearing in the illimitable eternities of the future?

Come with me on to them, far into the future ages, and I will show you what is to be.

But first, back to the creation so graphically described in Genesis.

Find ye in the mind of man the inspiration for that allegory that never yet has led men astray? that has ever led them to the truth?

Keep ye your faith in that God who led the Pharaohs to their doom—who wrote your Revelations.

Ever presént he!

But for the moment back to the Darwinian theory. Will every monkey become a man? No. Was the first man a monkey? No, in one sense, and in another, yes.

Six days for the creation of your world? No. But does the garden of Eden still stand? Yes, in a modified form.

You have been with me to see the changing forms of vegetation from ancient worlds, again carpeting thickly our woods with new growths of luxuriant life, spreading thickly its canopy over nature—hushing, calming the discordant elements that have so recently reigned there, into the semblance of repose.

From beneath this seeming rest, from the millions of protoplastic specks, there germinating since the mists first watered the earth, can you get your elephant? Yes, with time. A moment in comparison with your past or future eternities will suffice.

But where do we find you? at life, in its first protoplastic evolution in the water?

But from whence is your water? Under the deeps of na ure, before the first fructifying influences began, in the laboratory, in the fiery crucible of nature's every beating, came forth gases from the midst of the earth, that in their condensation form the vapors.

This is the answer for the production of water originally. But as the grand old mass from Neptune must have come in

contact with some world then in existence that was moving on in its orbit steadily through space, death was it to the old world, but it was, too, the birth of a new.

There you have their mountains and rivers seeking steadily their places, seeking and finding none. Conflagration! Conflagration! everywhere! seething water and billows!

But through all this intense heat, from life still in old ocean's depths cannot some germs of protoplasm yet arise? About our new-formed continents again, cannot these microscopic forms abound in a new and luxuriant existence?

We find the earth teeming with life, the waters filled as well with its myriads of crustaceans. But this teeming life is scattered by the foaming billows far from its watery home. Far, high among the mountains, among its crests and crags is left the residuum of this watery mass, peopling the earth with snakes and toads and lizards, and all the reptile creations.

Let millions of years, if need be, answer for the process of transforming this residuum of ancient worlds from its subaqueous caves into the inhabitants of our swamps, of our rocks and fields.

The Darwinian theory gives what was once but a theory with us, as now an accomplished fact. The evolution of man from the animal creation.

You have but to go back to the geological records, to watch the development of the reptile into the bird life; again to them to see the gradual change of the reptile into all the elements of life about us. From the marsupial through the mammals on to man.

Ply well your arts of civilization, rush from one continent

to another, by steam, canal, rail—anything, plunge into the wilds of Africa, and bring from there, as did Stanley, the skulls of the high grade mammals. Your Huxley pronounces them instantly the skulls of human beings. The arts of civilization are bringing to you daily, the results of human progress.

You need not go farther than Borneo and the Islands near Japan to find similar connecting links.

And primitive man came originally from Japan.

Among our negro races, there are many grades of moral and physical development, and as the race is improving, the arts of civilization advancing, the world is becoming familiarized with the thoughts that our poets have sung of, that our philosphers have dreamed of.

The age *is* advancing ; come with it. Leave your dreamland of know-nothingness, and rise to the point where you can look back, far beyond where any of your forefathers ever stood, on beyond the plains of Shinar—on—on, back to primitive man.

On beyond the bronze and iron and stone epochs—back from even their lacustrine dwelling places, into their more primitive homes ; on, on, to primitive man, and the primeval forests.

Far into that great distance you begin to see again a landscape brightening with the sun of all ages.

The pterodactyl and icthyosaurus are giving place to the mastodon and behemoth, and by the side of them you see the monkey struggling for existence.

By some sudden upheaval of the earth, the islands of Japan were separated from the mainland, and with them went many of the animals of the age, among them some isolated

members of the herds or groups of monkeys. The even tenor of their bright nomadic lives is broken, they become more thoughtful, the ways and means of existence engage their attention, the semblance of thought appears, and we have the rudimentary element of the human mind. Any number of years may have sufficed for this, when a few of them have again reached their native shores and they are found peopling the steppes of Southern Asia.

Brighter and more agile, escaping into the trees, if need be, from the attacks of too ponderous enemies, subsisting upon fruits, the mind develops, and we have primitive man.

By their superior skill and numbers driving before them the inhabitants of the woods and fields, they genially chatter over the triumphs of their race thus early begun.

Roaming the earth in herds and droves, as the buffaloes on the western prairies, homes had they none.

The steady advance of the cold from the North, previous to the glacial period, drives herd and drove from the steppes of Southern Asia, farther on through its southern points, through India, Hindostan, Arabia and farther still until they penetrate Africa, and in its intricate jungles and dark labyrinthine forests, find homes ready made for them, where they are hidden from the world at large, and there are they yet sleeping on in the animal stage of their existence.

Migration after migration passed from the steppes of Southern Asia, and as the threatening cold suddenly intensifies, herd after herd and drove after drove are swept from existence by the onrushing flood of glaciers from the Arctic regions. Science tells you that this rush of snow and ice came nearly instantaneously, that from the North pole

to the equator, it came, crushing out in its onward course, every form of life encountered.

But it could not crush from existence the Himalayas. Upon their rocky sides and high upon their summits were piled the mountains of ice and snow.

The few primitive men who had escaped the general destruction, through the passes and ravines of the mountains, join those in Hindostan who had last migrated from the steppes of Asia, and who were already roaming there.

Closed in for centuries, during the glacial pariod, nearly surrounded by water and with the mountains of ice and snow at the north, they could not wander farther, and we have in "Pre-Glacial Man," by Lorenzo Burge, a suggestion of the development of primitive man.

The intellectual powers now begin to develop.

The intense cold at night and the equally intense heat of the tropical sun by day, make the construction of houses or shelters necessary.

Food becoming scarce, man begins the cultivation of the soil, each one takes to himself one of the females of the flock and home life begins.

Should now a man from the other side of Hindostan disturb one of these home circles—"Thou shalt not commit adultery"—if he takes from him his store of winter supplies —"Thou shalt not steal"—the reign of law has begun.

The knowledge of good and evil is soon attained and sin has entered the world. While roaming in herds and droves there has been no sin, man has but followed his instincts; but now, knowing a better life, the temptation is strong to descend to his old nomadic habits. Battle! struggle! victory eventually, but slowly it comes.

Mr. Burge continues in his effort to bring science in harmony with the beautiful allegory of the Bible ; and considers science as giving us each day new keys, wherewith to unlock its truths.

He considers Adam not as one man, but this beginning of the human race, composed of these hundred or thousands of primitive men who were held in Hindostan during the glacial period.

Eve, the woman, was, as a rib, or integral part of the herd or drove ; she becomes the help-meet for Adam; and as the ice and snow begin to recede from the Himalayas at the close of the glacial period, man is liberated; he is driven from the garden. And the cherubim with a flaming sword at the entrance, keeping always the way of the Tree of Life, was the intense heat of the tropical sun, no longer tempered by the ice and snows of the mountains. By it were they driven forth, and the curse of work, if it be a curse, is forever upon their brow for having given up their nomadic habits, it would be impossible to return to them again, as they have now wives and children to care for.

Having risen to a high standing morally, mentally and spiritually as well, they are now sent forth to humanize and improve the condition of the peoples and tribes who were still sleeping on in their sensual pleasures. This is the Aryan race, thus sent out to Christianize and humanize mankind. It is this to which youand I belong.

As Adam may not be the name of an individual, but a word descriptive of the Aryan race, meaning high, noble, best; so Cain and Abel are but words designating two antagonistic sets of religious enthusiasts.

Cain means strength, power, possession; his party destroys

that of Abel, the sluggishness and worn-out enthusiasms of the past.

The Cain party triumphed, but by the world about them, they were sent out as fugitives and vagabonds upon the earth, their crime being that of being too advanced in their opinions. The Cain party is still advancing.

Seth means sloth and indolence, and Enoch is not one man, who rises to heaven without dying, but the race made such progress during this period that they seemed to walk with God, and at the uprising of the serfs, who had long been persecuted, the period was as if swept from sight.

Methuselah was not one man who lived for nearly a thousand years, but the period in which the race made great progress in the arts of civilization, of conquest and of war. Here end the suggestions of Mr. Burge's first volume.

Up to this point from the first protoplasm of the waters, through the times of Adam, Seth, Methuselah and Noah, the scientists have led us most carefully, tracing clearly the de-development of man's physical and intellectual life, to civilizations approaching those of the present day.

The Bible, our oldest history, leads with as firm a step, from the time when the earth was without form and void, and points on, too, to the farthest eternities.

From the time of Adam to Noah, we have seen the constant development of the intellectual powers of man. There we have the history of the world mentally, and of its progress morally and spiritually we can easily judge in the thousands who found their last resting places beneath the waters, when the flood overwhelmed the earth; fit ending for the lives of rioting, drunkenness and wickedness that

they had led, and we find only Noah and his friends saved from the waves that overwhelmed the others.

Still on, the tide of wickedness flows; Noah and his friends rise, the good in their characters is again scattered abroad in the earth. But the waves of pleasure and wickedness, of luxury rioting and magnificence, again plunge the earth in crime and misery.

The crimes of Sodom reach unto the stars, not five just men are found within its gates, and again its sins bring down the destroying fires from Heaven.

The friends of Abraham are a few more in number than were those of Noah, but once again must they flee to the mountains. The character formed in disobedience is well matured, and from it until time shall be no more, will that stream flow endlessly, relentlessly to destruction.

The animal instincts of your nature will lead you there; down, have they been impelling you from Adam. But, too, the good implanted in Adam has risen a little. Starting in the first knowledge of good and evil gained in the garden, man there, innocent as the animals about him, but with no more souls than they, for he had but risen into man's estate, plunges lower than the beasts that perish and sinks into the ground from whence he came. No more souls had they than the innumerable animals just before Adam.

Noah had risen higher, but his whole animal nature was not yet conquered; highest exponent of good then upon the earth was he, but drunkenness still lingered with its attendant evils.

Abraham had conquered more—a stronger man and a grander, his faith rises high. In Sodom, evil, too, had risen, its voice was even heard in heaven; but with the first high-

pitched discordant note, comes the answer with fire from heaven. Down, till the waves wash over thee, and thy place be known no more.

On we come to Moses, leading safely the chosen through the sea, and the Pharaohs to their doom. The panoply of God is held high by his strong and courageous hand. With the God of hosts their captain, they bid defiance to the powers of evil. God leads them triumphantly into the land of Canaan; with the word of his power strikes down the walled cities of the rich, the wicked and the powerful, and gives them the land for a possession.

On from the passage of the Red Sea to David on his throne. The power was his, the riches for a possession, and high rises his character before the throne of God.

Great spirit, beautiful in its trustfulness, but not perfect, not yet could he conquer this world with its temptations; he fails, and the promise goes on to his descendents, that one should arise strong enough to lead the way to the Father.

Christ came, *he saw*, he conquered—with his hand upon the throne of God, *he died* that you and I *might see!*

Wickedness is all the while making rapid strides to the destruction of itself. God touches you not; choose wickedness and sin and they will destroy you. Will you follow in the lead of Sodom? God as he called to Lot then, is calling to you now. The angel is stopping at the door of your tent. For the wickedness of to day there is no to-morrow; no rising for a future judgment. Annihilation for that of to-day as there was for the wickedness of Sodom. No more future life for those who do not cast off their animal life here, than for the beasts before Adam, or for those high grade herds

and droves who passed through the Garden of Eden, who are seeking still their sensual pleasures.

The garden of Eden is about you, the cherubim with the flaming sword is, too, guarding the entrance, as in olden times, and freeing the way of life from all who would harm or make you afraid.

Can you not come? do you not see that the element of good just coming to life in Adam, was the preception that his sensual nature must be crushed? that rising above it should be the moral and spiritual faculties in man, that as we *did* come up from the animals, as the Bible, science and all men do now declare, our only hope in this enlightened age is to cast out the animal from our nature. Do not give up to temptation, strengthen the will power (as our athletes their physical powers)by every possible exercise; nerve yourselves to endure fatigue, endure lives of hardship and privation. Choose it by all means, rather than one of idleness and luxury; for there the sins of the world find an easy prey. Your body clothed with silks and fine linen, your souls, if you ever had any, may pass on into the endless sleep. The sleep of the countless ages of the past may settle upon you for eternity! Bliss, if you call it so, nothing, endless nothing! time gone, eternity lost, no future—hell for you, the hell of wicked, sinful pleasures, has destroyed you here, emptyness! darkness!

But arise from this, you with the germ of immortality within you, will you allow the sordid pleasures of the world to strangle it? will you familiarize yourselves with scenes of wickedness and vice, until the very sight is dimmed, and the numbness of age is passing over your members?

Rise from your torpor! like the soft and luxurient nations

of the east, are you yet sleeping the sleep of sensual indulgence? can you not rise at the clarion call? Still quietly at your hearts is knocking the angel of God, will you let the angel in? will you purge your lives from every wickedness, will you let the angel in? Will you cleanse your hearts from all uncleanness—from adultery, murder, lust and all manner of concupiscence, from drunkenness and sins of all lesser sorts?

Shall I tell you how? fast and pray. Hold yourself with an iron hand, make your will-power control every nerve of your body, move only in accordance with that, *and make that subject to the Father.* Intensify your will-power, use it but for your own aggrandizement and it will make of you sons of Belial; the last state of that man is worse than the first

Watch carefully the perfect life of Christ. Fight that life out again in your own. Step by step *battle over the whole ground.* conquer first one sin and then another. The Christ life is before you.

How did Christ reach his perfection, tempted in all points as we, yet without sin. The good implanted in Adam increases through Seth to Noah and Shem, and on again through David to Christ, the one in whom all the nations of the earth were blessed.

A man now was found perfect in God's sight, and with his inherited good, that perfection was reached by natural means, as yours and mine may be.

On again to the mount of transfiguration, on again to his crucifixion, and, *mayhap,* to his ascension.

III.

MAN.

In bringing primitive man to a higher stage of development, he could come but gradually from darkness into light.

Should the great God, then first speaking to him say, I am one of you, it would not have been the truth, for he was not of them, but a being millions of years in advance of them. To their comprehension, they being but a recent development from inorganic matter, his knowledge transcended all things possible.

As well go to the beautiful lily in the valley and teach it Christianity, as to explain to primitive man the intrinsic being of God.

The body physically is developed by the forces of nature working harmoniously or battling for existence.

In the first protoplastic germ as it enters life and sensation begins, you have the rudimentary element of the mind.

The mind is the result of physical development and primitive man finds himself with mind and body, each developing and aiding the other.

Here comes then his choice; shall God lead him higher, or shall the body with its appetites and passions drag down and destroy the mind?

The mind as it so far has watched the body, thinks there is pleasure there.

Sensation, from the first protoplastic germ to this point, has held full sway. To this point, too, God has watched him.

In the cool of the evening from the heavens comes that still voice, "Wilt thou come up higher? in the day thou eatest of these 'pleasures of sense' thou shalt surely die."

Adam, thus emerging into the world of thought, thinks of the being speaking to him, simply as one of the facts of the new existence into which he has so lately sprung, one of the wonders by which he is surrounded. In that frankness and fearlessness that comes from no knowledge of sin, he walks with God, he talks with him; but with disobedience to God's commands he fears and hides himself. He leaves the Father's protecting care, and from hence, only in the rebound from evil, having seen for himself the destroying tendencies of vice, does he again seek help from God.

Children of nature, wandering far from God! to their children's children the voice goes on. "Come unto me all ye who are weary and are heavy laden, and I will give you rest"— but fear and disobedience still keep them from Him. The perceptions of sense blind them to everything else; they see but the lightning, they hear but the thunder. Mighty Jove is angry! *God is lost.* They worship the powers of the air, cling still to their animal nature, worship the sun, the stars, all through nature wandering, *some, but few* find nature's God.

All to heaven could go would they but give up their own experiences, and be led by him who knows.

It would be as impossible for God as man to lead to his or her highest development each self-willed individual of the earth. God will lead to his highest development, but him who wills to rise.

Of all the bands of primitive men, that of the Aryan race stopped by the cold in Hindostan was by its environment placed where the highest development would be possible. Here holds again the suggestion of the fittest. Adam to whom God speaks is again the highest individual development of the primitive Aryan tribe, and he was undoubtedly of the progeny of the first high grade monkeys who first overstepped the boundary into primitive man. These would be the sturdiest of the race, not the high, side, over-lopping boughs, bright and gay, waving in every breeze that blows, but germ or shoot hugging close the parent stem, showing but its face here, going on in that army of the noblest, best, and true, straight to the topmost branch, where, lifting high the head, Heaven and its king may be discerned. There, close by the side of nature's truth, stood primitive man; the noblest of them is our progenitor of to-day.

The increasing cold would in its advance scatter first from the steppes of southern Asia, those who could go most easily; for the waifs of life, searching for the easiest means of subsistence, are those who lead the wandering lives.

The best thinkers, the learned, the substantial sons of the soil, are last to emigrate, and you have the best of earth's products stopping last in Hindostan.

It would be impossible for any one to civilize the whole world at once; the best that you can do is to instruct a race, and let that race give its civilization to others. So God now

works, and has through time. The race receiving first its instructions from nature's God, should be the teachers of the world, the trainers in its civilizations.

God taught men language, gave them the rudiments of human speech, guided them in their first development from instinct into intellectual life—gave to Adam names for the beasts of the field as they passed before his mental vision.

Adam is the progenitor of the nations of Bible History; for long before, hordes of primitive men had already passed through the garden, through southern Asia into the wilds of Africa, and the mental development of a Kaffir and a Hottentot shows what you unaided might have attained—unaided by nature's best and noblest—and, by nature's God.

Many in difficult environments evolve but slowly, but God leads even the brute creations to do his will.

He guides the primitive races by dreams and visions to their happy hunting grounds, if they have not higher knowledge; for our desires do not advance into the realms of the unknown.

He will lead by the highest that a nation possesses, by its sorcerers, its exorcists, its diviners—if its highest exponent be nothing else. If it merits destruction—and the measure of its inquities has been filled—they are led to it with as firm a hand as that which brushed aside the waters of the Red Sea. God *is ruler here!*

Original man finds himself in connection with a being wondrous and full of power, he walks with him, is led by him, until in his development he, too, would know—falls from his high estate, through suffering finds that God is right, returns, is led again. This through the ages, on

through eternities the same. *Man must know.* What is there to know? God knows. He best will lead you on.

Ours was the favored race; thanks be to nature, and to nature's God. Environment made you the fittest; from the first protoplastic germ nature's noblest are you. But to God, that personal God, do you owe your creation.

God is the spirit, the life of the universe; and your mind is immortal only, if in it is the germ of love for him, that will lead you to follow where he leads, for nature's laws are his, *he* is nature's God.

God is, and to you who have given yourselves to him, the body is but the tent, the tabernacle, the expression of that God-given energy in which you are and have your being. Body and soul you are his for time, and for you when that point is reached, eternity is begun. You have done for yourself what death is supposed to do for you.

You have severed the cords with which earth held you.

You see as you are seen, you judge, you weigh, you measure.

By his side you stand, with him, you weigh the truths for the world—*just and even measure!*

To him that hath shall be given, and him who hath not shall be sent empty away.

God is our Father. And "Except ye be born of the spirit, ye cannot see God."

"Except ye be born again, ye cannot enter the kingdom of Heaven," and if thou hast that new birth God *is* thy Father.

Man may receive this new birth through his ancestry, but when he has done all that he can to attain it, it may be perceptibly given him.

God through all the past has guided man.

Man differs from the beasts, as well as from mortals. Mortals are those who have not the germ of immortality within them. Their origin is simply in brutal instinct, and lower are they than the brutes that perish.

"A man who is in honor and understandest not!"

For mortals cultivating their intellectual powers can steep themselves in crime—can descend to as deep abysses of sin as their intellectual powers have risen high, and from *those depths* yawns that *bottomless pit* to all eternity. From it are arising now those scourges that shall wipe their devotees, their servants, themselves and their slaves out of existence—*till the waves of oblivion roll!* and their places shall be known no more!

Then is the knowledge of God to cover the earth, as the waters cover the sea. Then, as David, shall we dance before the ark. High shall rise the voice of cherub; high that of seraph. Glory to thee, O King of Kings! Glory to thee most high! God *hath* taken to himself his power—and reigns. A temporal king, a spiritual monarch, his servants here ruling but in his name; when otherwise, beware! false prophets, down!

Heaven and earth are one; no selfishness can there be; God is all; all are his. God is here—will we aid on that day?

Man *is* the offspring of spirit, God is his father, but that God is the person in whose image we are being made; unity, one only, perfect and supreme.

We are the sons of God, about his throne we stand, but that image must be perfected, is perfecting each day ere we can from Adam rise into our high estate.

God is leading men until they shall at last meet in the "measure of the stature of the fullness of Christ," with him about the throne. Will you aid on that day? Come—the standard is being raised.

He led men by his prophets; gems of truth in settings rare have been found the world over.

Abraham's ancestors and Abraham, Noah and his descendants found them, as they were prepared.

Gems of purest ray serene, the rock-ribbed cares of ocean bear—The mountains thunder but his name—God is—*God is there*—God will be here—will you aid on that day?

Moses as an inspired man, need not bring us a new history of creation.

As with Moses, the eye of God passes over the universe, a new compilation of truths is made, with the addition of just as much as is needed for man to work upon for the coming centuries.

Should I, give you even, what I,—in the hands of one of the greatest thieves that the world has ever seen,—learned of the laws of mortal mind, you could not grasp it. Should I farther go to the transcendent glories of the immortal spirit, farther yet would I be from you.

The Book of the Prophecy is sealed. Work—led ever by the Father on!

IV.

GOD.

God is our creator—in his own likeness is he fashioning us.

Into man, the highest production of nature in the Garden, God breathed the breath of life. It was but the first far-off reflection, God and nature then.

As we become again as little children is that point of receptivity reached in each individual experience. As the germs of physical life, so do the spiritual start in darkness ; but the one rises, casts all darkness out, and constantly progresses until we shall be conformed to God's image.

But in the darkness from whence he sprang, if mortal man cast not all his environments aside he will pass out again.

O ye faithful, work on, till the heavens open before you, then enter thou in.

"Faithful over a few things, I will make you ruler over many."

God, our personal God, is the spirit of the universe.

My body is the creation of nature, my soul, or I, am the creation of God, of that personal God—the Jehovah—the Jahveh—the 'I am' of the Israelites, the one who knew the condition of the earth when even darkness ruled; who knows, as well, what will come through the eternities.

God is law; no sinner can reach him; God is the supreme product of nature. Nature and her laws are one.

Supreme of all earth's forces, he! Supreme in all the universe, upon the very pinnacle of the temple he stands. A temple not made with hands, eternal in the heavens.

By the very law of God—the survival of the fittest—no sinner can approach him. A God past finding. But he comes to meet you!

Life is the only thing that truly exists,
Life is the spirit of the universe,
God is the spirit of the universe,
God is life.

All who are truly one with the Father have that life, that God-given spirit of the Father within them. "My Father and I are one."

Christ is by the side of the Father, and they who worship them must worship them in spirit and in truth.

Glory to God, the Father,
Glory to Christ, the Son,
Glory to the Holy Spirit give,
Holy—three in one.

Christ said, "I am the way," and he was, to the Father; I am the truth, and he was, for he lived it. I am the Life, for the Father and he were one.

All glory to the Father give, for originally he won it all alone,
Give glory, too, to Christ, for he the way to you has shown.
Follow bravely in his footsteps, and his martyrdom may be your own.

No lion of the forest, born under the laws of the beasts of prey, can ever attain to the highest— *but lion's whelps are they!*

"Better for a man never to have been born, better that a mill-stone be about his neck, and that he be drowned in the depths of the sea than that he shall offend one of my little ones."

Better to have lived and lost, than *living* to have lost eternity!

Better to have been one of the highest of the pines in the flora of the earth, than with consciousness to have lost its crown.

We know the "Tree of Life." The survival of the fittest—the best, the good, the true. We can cultivate the germ of immortality.

God is the centre of all good. *God is good.*

If we can but rise within his radius we will approach that centre through eternity.

Can you teach to primitive races in the jungles of our primeval earth, truths patent to a Huxley or a Darwin? You are but children. A few have studied well their anatomy, and the physical geography; are now ready, and will be during the coming centuries for college, before developing into full manhood.

Your Father in Heaven is cycles ahead of you. He gave a thought to Moses that has guided you till now—and you have but touched the soil where Moses stepped.

Keep on—until the far eternities rise into view.

Noblest of Adam's race, keep on. Your Father in Heaven is awaiting your coming. Step nobly, grand and true! His

laws your's, one with him at last. Most of his are yours, the noblest, fittest, best.

From far beyond where you see the stars twinkle, could you with your strongest instruments penetrate, you would find one of the planetary systems peopled with beings far beyond us,—whether with corporeal bodies or not, beings of celestial radiance, beings of intelligence far beyond everything that you can conceive, beings with knowledge passing all understanding, *God is.*

What is God to you—something—or some one—able to guide, guard, watch over you, lead you along the paths that he has trod till you shall be called the sons of God? Ye are yet but the children of men, mortality holds you.

Whether or not the beings of this celestial sphere have risen above the conditions of our sphere or not! Whether or no that being there supreme in all wisdom has yet tamed the elements within his hand, and guides the stars in their course—whether or no the conditions that affect this planet are chained there, your God is before you, and far enough for you to have no fear, far enough to have guided you 'from the beginning!'

Work with a will. God will lead you on. Goodness is his element.

Good and evil, weigh them again in the balance, see the survival of the best.

Be ye a beast of prey take up your abode in the jungles of antiquity, and back in the primeval forests to your lair!

The monkey and the lion once stood side by side. The monkey now but cages the lion—*a show for all the nations!*

Try to evade the processes by which you have made your own being! as well turn the sun from its course. Your

destiny was forever determined when with a free choice on the tree of knowledge of good and evil, you branched off into the realms of the beasts that perish. Mounds upon the hillside are you, but waves upon the sea!

The knowledge you may have acquired there will be of no service to you save as a means of communicating with —your kind.

Bastards of the race—down! the habits of lions or even of the finny inhabitants of the deep are but *watched* to draw them from their jungles, or from the deeps where they are sporting. Should they even sink beneath their own waves, the hope may still be their's to rise again in the far eternities *in new geological formations.*

God is supreme.

The supreme intelligence of all the universe, *nothing* can reach him save that which comes up in *his own* way and in *his own* line. And his own way, is that of nature. *That* is Christ's life; perfect in truth, in justice, and in equity is he.

By the very laws of being is the Father there *for time* and *for eternity. Absolute* in truth, in justice, and in equity. The laws of the supreme order of beings throughout the universes are his.

Will you join the ranks on high? their hosts are marshalling; will you prepare yourselves to be led? Struggle to put yourselves under your own mastery, then give up your lives to the God of Heaven, and see what he will do with them. With the power of the Christ before you, *grasp it* every one of you for yourselves. Lead his life in all its purity, and with but the power of your eye you can drive the hosts of money changers from the temples of our God.

Would you prove to yourselves and to others, that you

have really now grasped upon your inheritance among the immortals, and that you have risen from the ranks of death to your heritage as a Son of God?

Do you know that in the abysses of intellect, as well as of morals—for the intellect in its highest developments in the search for power will stoop to lower and more bestial means than the beasts that perish—in their intellectual wickedness they are farther from God than they—they are but the dung of the earth!

Do you know that there are people all about you who from their chosen lives will see no more of Heaven or of God than the glimpses of him that come to them through your eyes?

Will you purify yourselves? Prove yourselves worthy of the God you serve? Make of this earth all about you a Heaven? Let them see the perfection of Christ's life mirrored again in your own? As a child of God take to yourself your dominion and reign? Prove yourselves worthy of an immortal sphere by *living that life here?*

You are not sons of God—you reflect not his likeness, you are but earth-worms held down. In your upward, ever onward course, you have *not* entered the heavens, and returned here his messenger. You must fight your way there, by casting off and tearing up by the roots, every one of those animal tendrils that hold you down. Having entered that glorious kingdom, learn there what to do.

"Hold fast what thou hast till I come," return here and crucify yourselves day by day, hour by hour. Take the message here—they are not ready—take it there—the door is closed; but on, on, the message *is* circling the globe. The Isles are not waiting for the law, it has been thrown in at the gates.

The time is coming, ye sons of men! be ready.

Are ye not ready to come at the Master's call? Up and for him! up and for him! Will you take your marching orders, and circle the earth with me? Make of it a Heaven?

For the sake of the wretched ones about us, will you give them but a glimpse of the glories in which you hope to pass eternity? or will you selfishly think your own preservation, the be-all and the end-all of your existence? For that mountain of selfishness there is but this: "He who saveth his life shall lose it."

In this land, where you are but a passing stranger, will you open wide the gates and let them see, not envy, hatred, malice, and all uncharitableness,—but hope, peace, love, truth, justice, and equity, within? May they find there not luxury, vain-glory, lying and flattery, thyself surfeiting in drunkenness, pride, power, and the lust of other men's goods—but self-denial, health, soberness, the beauty of God, the peace of Heaven. If not, you are not worthy of your high calling, if you will not do as Christ said, deny yourselves, take up your crosses and follow him, you can *never go where he led*. Held down by your environments, with the tendrils of luxury and self-indulgence entwined about you, you are upon some of the lower branches of the tree of life; but a mound upon the rolling sea of time will mark your last resting places, the billows of eternity wash over you, and you are known no more.

The attraction of gravitation has brought you again to mother earth, the bosom from whence you sprang.

But rise, rise from this; the clarion is calling, Come unto him, O ye of little faith!

Come, the banquet is preparing. Come.

V.

KNOWLEDGE OF GOOD.

God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth."

And God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind."

And God made, by nature's laws, the beasts of the earth after his kind, the cattle after their kind, and every creeping thing of the earth after his kind, and God saw that it was good.

And God said, "Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

And God created man, and is still creating him, in his own image; in the image of God created he him, and God blessed them, and God said unto them, "Be fruitful, and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea, and the fowl of the air, and over every *living thing* that moveth upon the earth.

"And he made every plant of the field *before* it was in the earth, and every herb of the field *before* it grew."

We have seen that the earth was without form and void, but before it was without form and void, upon that other planet that was rolling steadily on through space, were these germs of fauna and flora started. They had bloomed and flourished there, long ere this race was thought of.

From old ocean's bed came the fossil remains of past ages, gathered from innumerable climes and from the ages dark of nature's history. Man finds these remains of ancient forests, and of ancient civilizations peopling his rocks and hills and fields.

"And God blessed them, and God said: Be fruitful and multiply, and replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

The planet rolling through space, before we were thought of, filled with its vegetable and animal creations, from the past eternities, found but a resting place when ours was born. So has this earth but *refurnished* itself with the fauna and flora of past worlds, and from the time that the rays of the sun first reached the earth and seas, has germ after germ been multiplying, and from old ocean's caverns to the rock-ribbed heights where the condor soars, living creatures after their kind have been producing, each element and grain of thought has exercised itself upon the fairest of each, until the germ of immortality began.

God works in nature according to nature's laws, and God formed man from the dust of the ground.

Through all the influences of the past eternities he had brought him to the perfect animal Adam, a perfect physical being, and a sinless one.

Starting in the first germs of life in seas and land, you

have been with me to see the gradual development of the fauna of the world, through the birds and reptiles, the marsupials and mammals, to the monkey, the animal of the highest intelligence, and from these through countless gradations to man, the being who has thus been evolved from the dust of the earth, and whom God now places in the Garden of Eden. Into him God breathes the breath of life, and this highest production of nature's good becomes a living soul.

Thousands were upon the face of the earth at this time. How many accepted this gift of immortality, or would even strive to comprehend it? At the time of Noah, eight; the rest, as the sands of the sea, rested in their native dust.

Seeing and hearing of the way to God, their old nomadic habits held them, and they slept on, and all about us are these high-grade animals still sleeping on, in the lower stages of existence.

"And God caused a deep sleep to fall upon Adam." Until this time man had been nearly a herbiverous animal roaming the earth as he would. Enclosed now on every side by water, and the eternal frosts of the Himalayas, their nomadic habits are broken, something must be found to occupy the time.

Satan finds for idle hands always work to do. Deep into sensual pleasures, deep into the ways and means of existence.

To Adam, just waking into primitive consciousness, the troublous times are coming. Visions, held there by God himself, are passing before his mind.

God calls. As Adam hears the call, he follows the guiding voice. God leads him to a help-*meet* for him. The home life begins.

There are now two trees before unheard of just coming

within man's perception. Among all the trees of different forms of life, starting from far before the time that the earth was without form and void, here is the appearance of two new elements, now for the first time coming within the circle of man's expanding intelligence. We have watched the fauna as well as the flora of the world, coming to perfection through many intermediate links and changes, and it will be useless for you to look for the Tree of Life and the hidden Tree of Knowledge in the flora of any of the olden worlds, or yet of the new.

You will find it in man's own intrinsic being. This knowledge of the Tree of Good and Evil was originally hidden from them until they emerged from their primitive state.

They must taste of their nomad habits to the full to find the knowledge of evil, leave them, to find the knowledge of good. Knowing the good, if they go back to their unrestricted desires, if they give full rein to their animal passions, if they eat freely of the pleasures of sense, they will surely die, and this death will be more to them than it would have been a few years before, for it would carry with it the loss of immortal blessings, now, for the first time, within their grasp. They do not see, the pleasures of sense are too complete, they have not yet advanced so as to see the claims of the other side, and the tempter comes, the most subtle of the beasts of the field, in old desires and appetites not yet fully restrained. They indulge themselves to the fill, and when the voice of God comes in the cool of the evening, Adam and his wife hide themselves among the trees of the garden. "Adam, where art thou?" The higher nature just starting into existence, art thou again in thy sensual pleasures?

But man, in his primitive intelligence, having no knowledge of how he came here, nor whither he was going, had but a world of experiments before him. He hears the voice leading him higher, but it is against his whole line of argument—which is simply instinct, there is pleasure there—and each generation must try for itself, the ways of death to the end; each must try his own will to the full.

A few seeing the trend of life towards death, learn restriction of their desires. The upward path begins; the stream towards eternity has risen; always augmenting by a few, their laws being the laws of life, eventually it will broaden, until it, itself, becomes the sea where eternity begins.

And as, originally, over millions, the law of death held sway, as an ocean did its mighty waves nearly still the heart of nature,—so, in the reflex, shall the waves of life sweep over, and the waves of death be seen and heard no more.

Down!!
Death! annihilation!
The time is approaching!
For all eternity.

Down to oblivion!
Death and destruction!
For all eternity.

Truth never ending!
Joy everlasting!
All through eternity?

Life everlasting,
Peace all enduring,
Throughout eternity.

And that time must be hastened by each one of you.

Aryan Race, where art thou? Again, through the Garden, in the cool of the evening, comes the call of the God of Nature.

Upon the earth shalt thou crawl, death and destruction preying at thy vitals, till thou answeredst my question. Come up higher!

God is waiting! Come!

VI.

HYPNOTISM.

CATSKILL, February 13, 1892.

As you look over nature, you find Nature's God supreme.

On one side you find nature—God, and Good—on the other—mortal man.

Nature makes everything good, and works harmoniously for the highest good, under the rule of God.

But evil precedes good in the natural history of man.

Man, as a pure animal, was full of animal life, joyous, sinless; but with the birth of consciousness came also the power of judging for himself.

The good that is to be perfected in him is that in which he must take a part in perfecting.

But ignorant of all the causes of his being, ignorant of the end as well as of the beginning of his life, ignorant of the laws of nature—his life is one of experiments, he rejects one first cause after another, he lives in error.

God, for him the first cause, with thundering tones through nature has called him since he first began. Now, God's voice comes again, speaking through his prophets.

A few have been aloof from all these sins, held above them by God's hand. They see clearly, and their voices in this wilderness of woe, penetrate to the hearts of men. Turn ye to the ways of the Lord, make straight his paths,

repent ye of your sins. God will lead you, self-willed man. Oh! rest assured God knows what you have need of. He who clothes the lilies of the field, how much more shall he clothe you! The lilies, the children of nature are—you, are his.

Why in your own experiences each day, repeat the voice of the centuries? Leave the paths of destruction for those of happiness, rest and peace,—for God knows what ye have need of—O ye of little faith!

Through all the past, with all the help from God, until the perfect life, of 1800 years ago, men could not see the way. And not until now, has science grasped the primary idea upon which Christ's life was built—conformity to nature's laws. Those are the laws of God. God's ways are best.

Christ gave his life, his all, and so has shown the way to rise from time and earth through the spiritual realm to God. And that martyr, who died that the world might know the way to Heaven, lives eternally! The giving of his life was not the mere passing out, as death calls you; each one must do that—until the glory of the Lord shall cover the earth as the waters cover the sea! But it was the constant sacrifice of self, while he was here on earth—the unflinching adherence to his vow, "My Father and I are one." Though every nerve of his body quivered, the spirit triumphed; this is the triumph of mind over matter; the quivering flesh is not you, but only its last tremble as you leave it. But this triumph here, can be attained, *by those only*, who in God's hands will sever their connection with earth; not one rag or tendril of its sins must hold you. Then, free, you rise to the celestial sphere. God will crush out of existence those who dare to hold you down.

The hosts of sin through God's long silence, *thought he was not there.* But, upheld by him, you walk through paths unseen. "Glory to the Father give, God in whom we move and live!"

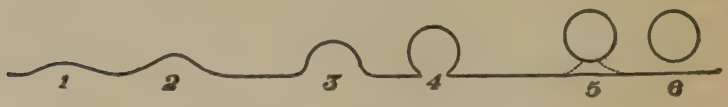
The realms of spirit have their magnets as those of space. As you can lift the little needle from its natural environment by the magnet held above it, so can the complete spirit rise to its centre.

The perfect ball, lifted from the earth, shoots up into the celestial sphere.

Kepler and Newton did not know that the laws of spirit were the same as those of matter, but the same laws hold firm in the spiritual realms as in those of time. The attraction of gravitation is the limit of size in the moneron, in the trees and all the flora, as well as in the fauna. It limits the acquirements of mortal mind, and unless you leave its realms entirely for those of spirit you will ever be subject to its laws, and you will find its embrace grow close, as the night of death draws near.

Follow Christ's life, see the laws that took him out of time into the spiritual realms, where eternity begins.

The perfect ball here given is a deduction of science:



They see the earth's forces coming into higher and higher manifestations of being. 1 and 2 are the forces of nature, in the flora of the earth, mere waves on the sands of time; in 3, animal life begins, and, in 4, rises to the highest

development of mortal mind; in 5, the spiritual realm begins, and in 6, the spiritual man has risen above his earthly surroundings, and entered those of Heaven--God. 5 is one who has not the power to cut off the connecting links with earth, himself; held down by some tendrils of heredity, he can scarcely rise above them.

But we can grasp it now, if by the life of Christ, we each gain our dominion here. Self is the thing at stake; give up that and God is with us here.

The liberated spirit represented by the complete ball, *can rise to the Father now*. Those are his messengers of olden times. His prophets and his leaders then and now.

But mortals can never reach the point of separation, they are but lower developments of earth's forces.

Mortal man is but unregenerate Adam, "Except ye be born again, ye will never see the kingdom of Heaven." Held down by the pleasures and vanities of the world, sated with his luxuries and his hidden sins, living in error, call it ease, from darkness sprung, back into darkness gone!

Some seeing, feeling the worth of transitory things, finding darkness all about them, into light would spring. Having ruined each mind about them, other stepping stones to light would find. Some child of God, rising with strength of wing, gives the direction, down! down! on thy wings I, too, would mount, or—by the great God—you ne'er shall rise.

The children of light, God's children are, touch them and you have touched the spring of sins unforgiven.

The God of Nature, He! God, too, is ruler there, as here. Give up your sins, in Christ's steps follow, *that is the only way;* keep them and they go to death with thee.

In darkness born, no stepping stones about yon will you find ; about you is but the dirt and slime of earth, the dung of earth! and here with thy experiments art thou held! Now men of earth! you who will not accept as your king the ruler of the skies,—he who is best and true and good and wise,—he who has led you until now, let me tell you what your kings, the mind readers and the hypnotists of to-day will do!

Down, upon the earth, each one of you, until you crawl into the minds of one of these. Bastards of earth's forces! upstarts from the earth are they! Down! *low*—far into ocean's slimes you'll crawl, when you would look into one of these who *would be* a perfect ball!

What consider you among the lowest, the most degraded of the elements of the human mind? Look! you will find it there. Those are the powers by which they are entwined. Kings in that company are murder, rapine, lust and crime— The rest are coiling for a spring! Vipers of nature! elements of earth! crawling in nature's mud and dirt! Would you roll up all these forces into a perfect ball, and toss it skyward? Can you of nature's slime make green peas? toss it skyward! from ocean's depths float your peas on ocean's foam. Toss it skyward! high you'd go! Remember! peas on ocean's foam go back to dust from whence they sprang. Skyward! as well go to ocean's depths and raise it in your arms to yon far star. The laws of God as those of nature, are, that the laws of gravitation will hold you to that from whence you spring.

The moon cannot leave our orbit, nor can you more than float on ocean's scum—then sink beneath the slime in earth's

dark streams, until you touch bottom floor on ocean's bed! Down there are hell and death.

And these depths of wickedness! think you they can have existence on this earth of ours? Shall I tell you what these hypnotists will do? roll themselves into a perfect ball! toss themselves skyward? Yes! They will kill you if they can! Murder is nothing in their hands, so long as it can be done secretly enough that men see not the source from whence it springs! Now into the depths of all despair come thou with me. Knowest thou not that the mind the source of all sensation is? the fountain of all lust and crime? that from it are the issues of life and death to thee? Come thou with me, see their hidden stings. Into the deeps and darks of nature, come.

Not like ordinary devils, do they first attack the body and then destroy the mind; but straight to the mind they go, attack it, sap it all around, take off this mooring, loosen that —till at sea you float!

The mind is the source of all sensation; open wide the door? see now the springs of being; open wide the door, and let the devil in? you see him standing there, ready, more than that, anxious to enter in! What see'st thou there that they so carefully are hiding? have you heard of lust and murder, fornication, crime, adultery and midnight robberies, while the actor in this—quietly at ease—leagues away, goads on his mad passions, till his eyes, burning with the fury of passions flame, would encircle you in the fiery flames? Off! down into the depths, thou drunkard lie! and with a power God-given, you search for stones in earth and heaven, you strike him—strike him—strike him once again—that men may see the scourges that they have in men.

But men may say, this cannot be, these heights and depths of wickedness! *God is great.*

Now see again, what these murderers and sorcerers will do. You judge lust and murder, fornication, crime, adultery with all their list of secret evils, as crimes against whom? Against God or your fellow men?

You add to these the lesser evils, we will say opium and all the poisons, tobacco and liquors, too; why are these evils? they but touch the body and through that the mind!

Through all these and into them, and through them all again, will you be led by him, if that best suits his purpose.

Fiery men! do you want to be led, yourselves hypnotized, through all of hell's dark mazes here—by some quiet malignant spirit—call him hypnotist, who goads you, leads you unsuspectingly on to deep destruction because he wants your wife, your home, your fireside and all your joys, God-given? To an early grave, stainless, perhaps, in all but evil, is the goal for you, to which he is leading. There is your hypnotism.

And will you see that all you have attained through all the past centuries of toil and pain, all that your ancestors for ages past have given you, in that mind is centred? In that mind is your only hope of heaven, would he steal from you that too? Yes, that is their heaven.

As an Eastern conquerer on the back of his elephant, which is the strongest and grandest of all those of antiquity that he could find, would trample out the hosts of slaves that he *thought* to find about him! So he comes—your hypnotist—fresh from recent scenes of carnage on to more. Sycophants and flatterers, beware!

But his elephant accustomed as yet, but to the wilds of

Thibet, and the jungles of Egypt, fears the light of day. *We will let the morning sun stream in,* and, understand *that sun* has far to go each day, ere it reaches its zenith, and though each time it dip seemingly beneath the horizon, we have a reflection of it still, guarding all our hemisphere at night —and, as the morning dawns, steadily to the centre of the heavens does that sun go again.

To the centre it will spring! God's eye is there. Death and destruction to a viper king!

Down with yon Sun? down then with me and Him, whose messages I bring.

But will you, men! touch steadily the spring of sins unforgiven?

Aye! thou would'st knowingly destroy the minds of others, and gain to thyself new spoils, with which to rule thy fellowmen. Remember! that the minds of God's children are God given, and when thou would'st steal from him—beware!

Once more, to what the hypnotists will do. From the moment that from the depths of his iniquity his eye first is placed on you—he holds you, holds you steadily in his mind's grasp. He will gain your confidence, he matures his plan; for weeks and months, his steady hold is gaining. You trust him, give him all you know. He finds your direction beyond him. He would hold you closer still, and when the time is come, understand! he will look you clearly through—will gaze into your eyes, until, in the stare that follows, you are lost—bewildered. With that hold he holds you, and when once within his magnetic powers, like the devil-fish at the bottom of the sea, he will sting you into madness.

Wherever you look, you see but him; his eyes hold you, his,

the firm control, your mind, for the moment, is absorbed in his. He has come to find out what you know, to add your acquisitions to his, then crush *you* out of existence. Slow! when 'knowledge is power 'tis folly to be wise with other's wisdom. Shall I tell you so?

He has you now within the limit of his power—you are magnetized.

Their power was the power of witchcraft years ago—the power of evil heart and evil eye, so ably told by Walter Besant in his tale of "St. Katherine's by the Tower."

And, as in a summary way those forces were dealt with a hundred years ago, among our Massachusetts farms, so *should they be to-day.*

Does Hammond say, that hypnotism should be restrained by law? then do what *the law demands* with your hypnotists of to-day. Lower than your murderers, vilest of your thieves—there they sit, at ease, counselling with themselves new plans for your destruction! Will you stand by quietly till he rings the knell of death for you?

Wipe them out by the hundreds, by fifties and by scores. The hand of God is with you! The serpent shall be crushed with his rattles all about him—fling aside their stings!

We have not time to tarry—reptiles of earth, aside!

With all the bells of Heaven ringing—God calls you up to arms. Fight for your country—yourselves—and your children yet unborn. Strike them—strike them once again! these murderers of men.

The black art of the middle ages is about you once again. Down, down, in the dust, thou viper! Die!

Bring the stigmata in the hands of some wily priest to view. The time for those miracles is passing. In our present

age we have no time to return to those of Egypt, with its magicians and sorcerers, who were vanquished by the mere throwing of a wand—nor yet to those farther on at Christ's time, when some Nero-like hypnotist was sending out his devils armed—so fierce that chains could not bind them ; one look from Christ cowed that hypnotist's bloody hand, and the man clothed, and in his own mind, was taken from their malignant power.

Remember ! when this devil's cry each time reaches unto Heaven, a conqueror will come. You cannot step so fast in evil, but that good will have passed your way, a million times each day.

The waves of the Dead Sea wash over Sodom, and the waves of truth from Christ's time till now had crushed out hypnotism. So shall these exponents of the old Satanic power that are just appearing, be crushed out—by the power of Heaven.

The hypnotists of to-day have added to the powers of one hundred years ago. There is now no space to mind. Where'er you go they are with you, every thought they know—from clime to clime they talk with you, at each instant the thoughts of your hearts are known to them.

When the time comes to complete his investigations, held in the grasp of that last magnetic gaze, which renders you helpless, like a bit of lead, you could be carried where they would.

In the stupor that follows, ere you have quite recovered consciousness, he speaks to you. Though miles away he may be, during this, he has held your eye, and the critical moment for him is come. In some visible manifestation of himself does he now approach; his eyes fixed on you he

comes; your attention is attracted and in his vice-like gaze he holds you fascinated. He is like a reptile basking in the sun—the worst that you can think of is the best that he will do. This is his first attack, until his evolutions weary you. He tries you every way—holds you in the thoughts the visions gave—sounds you to the utmost, in and out follows your sensations, from these judges of your thoughts, a thought he catches! answers it by a look, now he has it—from that thought on he holds your thoughts, he talks with you, holds your mind enchained, that you follow save where he leads or suggests to you.

If through all this he finds your home in sinlessness, have a care! The visions change—more angelic now become, in wings seraphic he enfolds himself. The others were but sensation trials, with these will he fill the mind, and here—half hound—half angel—through the weary weeks he holds his sway.

Not as a Tuscan bandit, he! with glory and with honor encircling yet his brow, does he stand at mountain passes through which the traveler emerges armed, and there demands of him his life or gold. Not even face to face with you in the pure light of day would he dare to give those visions armed, and in that snake-like way hunt out your thoughts!

Down in the dust, proud viper, die!

But to the weary child of God, worn with vigils, fasts and prayers, who had given him all she knew, he comes to steal what else she has.

Where do you find your devils then? Self-made men—wanting more, more, than they can find in their own paltry store!

A hypnotist, by his trade, is a coward of the lowest type, a liar, murderer, hypocrite, thief and robber all in one! They shall not know where to lay their heads. Ocean has deeps profound!

A coward! while you are resting, he lies in ambush; as a deadly snake he springs upon you unawares, winds you in his folds, and fastening his eyes on you, holds you there. His position gained, he holds it but by subtly woven and interwoven lies.

He would rob you of life, eternity, your mind and Heaven; beyond what his own line of heredity has given, he would gain for himself the fruits of other trees of knowledge. He would crush you with a load of sin. That was not yours to bear! High! high, with eagle eye, you see the stars far shining, and should there be a subtle something, intangible in you, that he cannot touch, know that it is your line of heredity! thin as spun air, but *all the same* you would have triumphed "*in His Name*" had life stopped beneath his hand.

Something azure! blue as air! intangible! far beyond his touch! gold, well tried and purified, Nature, as God, holds you there. Beware!

What thou hast in character, *'tis thine*. Understand—the tragedy begun six months ago is nearing now its end, crushed nearly to the dust by whip-cords earth and slime—with none to understand! vital forces ebbing, the voice comes sobbing up—God! God! it is a silent prayer. He had so surrounded you, that through his mind, not one look could reach the firmament beyond. You hide behind a screen, keep him from your mind for a moment's time, rest

from your enemy! O God! despair! *But God is there!*

Child! thy work is done. You have tried that fiend till his name beneath the sun shall rise no more.

Bravely done! the heights and depths of wickedness thou hast seen mirrored in that soul for thee. Clear to the light of day, bring the mesmerists, hypnotists, magicians and sorcerers of old—bring their works and ways freely for the world to view.

Children! choose thy king—these, or the God who cares for you.

God, who cares for you, now or *never*—choose!

Let these would-be rulers but grasp the infinitudes of their own intelligence, and tell us what they see there. A nest of deadliest vipers--murder, envy, hatred, a feast of malice and of all uncharitableness spread for their own delectation. Here you will find your hypnotists, occultists, sorcerers and magicians all—each, your experimenters among earth's forces. They would gain by excruciating torments on their fellow men--the laws of mind--that which God gives freely to every son of man, who will conform to nature's laws, for those laws are God's! Conform your lives to His teachings, let love and truth prevail, and of malice and your other feasts you will have no need.

Do you dwell in envy, hatred and robberies of all sorts? Then will your children, wives--yourselves, perchance—come under the rule of but your strongest devils there. Might, not right or justice, there, is law.

Your hypnotist is one, who high among earth's honored ones, has time to look about him, study what men know.

Sated with the pleasures and vanities of the world, sated with his conquests there, he would, perhaps, by wielding some of the subtler powers of earth, cut loose from the very sources of his birth—annul his marriage with the earth, and with the knowlege gained—he will get additional possessions for himself. Power and earth's forces all combined, he hoped to see himself your tyrant king, in realms of earth and spirit both *would rule*, would bow your heads as well in worship at his shrine! Too late!

Contemptible of all earth's forces—down! down to the dust, thou bastard fool!

But he, this highest product of man-made nothingness, has no centre of attraction save this earth; rise as he can, no spiritual magnet stops for a moment above him; his aim, his God, is self, and his own aggrandisement, and man with no God save self, cannot rise higher than his source. With these products of man-made nothingness, not the fittest but the strongest is the rule, and filled with all the world can give, still may there be more worlds to conquer? Animal magnetism and its occult powers are theirs; with these, sometimes aided by their own self-discipline, which they have gained by fighting, first themselves, they go to battle in the world, and with their determination armed, they would subject the minds, and bow the heads of all about them But every thread of power attained over your suffering fellowmen, is but your closer drawing to the earth. The forces that you draw up into you will drag you down as well. Each line of thought thrown out, but anchors you more firmly in the earth, and like a line with plummet firm, it sinks you always to the lowest place.

Would you add one power the more, and this the heaviest and weightiest of all, to sink your fellow-men?

Know, that the forces of nature are used by her but for the bettering of the race; in your hands they are but deadliest scourges to sink your fellow-men, *and steep yourselves in vice.*

But know ye, in your realms of vice and sin, ye are but whipcords in the hands of God to clear the dirt of earth away--hounds!--earth's scavengers of old--there are ye held.

Ye devils! first make—then choose—your king.

It was first the tintinnabulation of sweet sensation that started animal life into being. 'Tis the governing power of the world to-day. This primitive magnetism had its birth in those forms of life in which sex first distinguished itself, and it will reign until voiceless nature proclaims the reign of spirit.

The reign of spirit is just beginning to appear. The horizon is clear as yet, but a low rumble—high in air, announcing the future reign of law, is sounding, distant--distant—but 'tis near!

There are sounds of marshalling in the celestial sphere!

We mean it, and through earth shall sound *the glory of God's name!*

The battle that shall be waged on sea and land, in earth and sky, means *damnation to the wicked*--sleep profound—death eternal. *They shall bite the ground.*

As Nebuchadnezzar found himself a raging maniac, so

shall they eat grass like oxen. That perfect ball will well appear—when blown to dust, he sees about him—but the semblance of an atom!

For the power of Heaven, for the moment, rests above us. God—*is here.*

His power—his works—his thunders nigh!

On high—the bell is tolling—the knell—of all the past!

Eternity begins to-day.

Flags at half-mast—down! sailors, down! the knell of all the past *has rung to-day.*

Come, sailors, come! up and at them! on—to victory! *The work of God is to be done by you to-day.*

Come up higher! the call is ringing—come!

Aryan Race! whether thou wouldst or not—*thou must!*

"God shall charge his angel legions watch and ward o'er thee to keep." On! to victory! God charges with you—on!!!

Extermination! it means that, quick and sure!! Keep in view your prey; watch them quietly, justly, truly, in the pure light of day—vipers of earth's forces, they—down! And when, in the darkness of the night, they would spring upon you their trap, remember 'tis but with devils you are toying then!

God holds them closely, surely—and when the secret springs he loosens, hounds—at bay! remember! each of God's servants represents the war-horse of Job.

Men of earth! you are meeting an army equipped for battle! "In vain against each one of us rattleth the glittering spear and the shield! We paw in the valley, we rejoice in our

strength, and none liveth who can make us affrighted. Home—hounds—home; a bit of respite yet, till the army of God sweeps on.

Like the rivulets behind the rocks—creep on, until lost—in the sands of time! But mounds upon the hillside, but waves upon the sea! even thy resting places—lost forever —gone—eternally.

But even if like quicksilver, you roll up here and there, the laws of your own existence, hold you, where its streams do flow—down—eternally.

The peas have sunk 'neath ocean's foam, while the balls of *God's* eternity roll on—eternally.—eternally—roll—on !